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PARKER MAXEY'S EDITORIALS -- (1974)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

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January, 1974 Editorial
"GIVE ME THY HAND"

"And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: And he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thy hand." 2 Kings 10:15

In dealing with this scripture passage in one of his sermons (The Works Of John Wesley, Vol. V, pp. 492-504), Wesley emphasizes the importance of affectionate unity amidst divergence. Here are two divergent personalities, Jehu and Jehonadab, who do not, and perhaps cannot, think alike, but they can love alike. In this respect the example of Jehu himself, as mixed a character as he was of, is well worthy both the attention and imitation of every serious Christian.

In a day that is marked by the scattering of "the power of the holy people," it would certainly be proper and fitting for those who are known as "the holiness people" to put forth every effort possible to promote this "unity of affection" that would mark them as being true disciples of Christ. Jesus said, "A new commandment I give unto you, That ye love one another: As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Barriers to "oneness in spirit" have been allowed to create divisions among the people who should be the most united in love in the people professing holiness of heart. There have been opinions, modes of worship, denominational bigotries that have blocked the way of brother getting together with brother. If we are going to dwell together in God's eternity it would seem like we could at least shake hands while we are down here on earth. John Wesley, in the sermon mentioned, gave us the secret of tolerance that enabled him to fellowship those of other emphasis without compromising the essential elements in the Christian faith. We will let him speak:

(I have thus marked with brackets the beginning and end of the following quotation: [[[--]]] -- DVM)

[[[Every man necessarily believes that every particular opinion which he holds is true; (for to believe any opinion is not true, is the same .thing as not to hold "it;) yet can no man be assured that all his own opinions, taken together, are true. Nay, every thinking man is assured they are not "To be ignorant of many things, and to mistake in some, is the necessary condition of humanity. This, therefore, he is sensible, is his own case. He knows, in the general, that he himself is mistaken; although in what particulars he mistakes, he does not, perhaps he cannot, know

Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question, "Is thy heart right, as my heart is with thy heart?" . . .

But what is properly implied in the question? . . . The First thing implied is this: Is thy heart right with God? . . Dost thou "walk by faith, not by sight?" . . . Dost thou believe in the Lord Jesus Christ, "God over all, blessed for ever?" Is he revealed in thy soul? Dost thou know Jesus Christ and Him crucified? Does he dwell in thee, and thou in him? Is he formed in thy heart by faith? . . . Art Thou employed in doing, "not thy own will, but the will of Him that sent thee?" . . . Does the love of God constrain thee to serve him with fear? . . . Art thou more afraid of displeasing God, than either of death or hell? . . . Is thy heart right toward thy neighbor? Dost thou love, as thyself, all mankind without exception? . . . Do you show your love by your works? . . If thou art thus minded . . . then, "thy heart is right, as my heart is with thy heart."

"If it be, give me thy hand." I do not mean, "Be of my opinion." You need not: I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot: It does not depend on my choice: I can no more think, than I can see or hear, as I will. Keep your opinion; I mine; and that steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: Only "give me thine hand."

I do not mean, "Embrace my modes of worship;" or, I will embrace yours." This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same I believe the Episcopal form of Church government to be scriptural and apostolical. If you think the Presbyterian or Independent is better, think so still, and act accordingly. I believe infants ought to be baptized; and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me, that forms of prayer are of excellent use, particularly in the great congregation If you judge extemporaneous prayer to be of more use, act suitable to your own judgment. My sentiment is, that I ought not to forbid water, wherein persons maybe baptized; and that I ought to eat bread and drink wine, as a memorial to my dying Master: However, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment upon any .of the preceding

heads Let all these smaller points stand aside Let them never come into sight "If thine heart is as my heart," if thou lovest God and all mankind, I ask no more: "Give me thine hand."

I mean, First, love me: . . . "If thine heart be right, as mine with thine heart," then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow-soldier engaged in the same warfare, under the same Captain of our salvation. Love me as a companion in the kingdom and patience of Jesus, and joint-heir of His glory.

Love me . . . with the love that is longsuffering and kind; . . . that envieth not, if at any time it please God to prosper me in His work even more than thee ... Love me so 'as to think no evil of me; to put away all jealousy and evil surmising.

I mean, Secondly, commend me to God in all your prayers

I mean, Thirdly, provoke me to love and to good works

I mean, Lastly, love me not in word only, but in deed and in truth.]]]]

I don't know how you feel about it, reader, but along with John Wesley, I am ready to say to each member of the household of God, regardless of race, color, or creed, "Give me thine hand!"

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February, 1974 Editorial
SANCTIFY THEM

The sanctification of God's people is for a two-fold purpose -spiritual unity and effective witnessing. It is for this that Jesus prayed in the seventeenth chapter of John's Gospel.

The central purpose of Jesus' coming into the world and dying on the cross was for the sanctification of the church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." Eph. 5:25, 26 "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12 All other elements in redemption, such as confession, restitution, forgiveness, regeneration, adoption, etc., are incidental and but steps to this one thing -- the sanctification of the church. It is for this one thing that Jesus prayed, "sanctify them through thy truth: thy word is truth." John 17:17

Let us notice briefly the two inseparable elements in sanctification as taught in the Bible and especially as revealed in this prayer of Jesus. These are, as we have already mentioned, spiritual unity and effective witnessing; the negative and the positive aspects of God's grace; the cleansing, purging, unifying, empowering on the one hand and, on the other hand, the outward expression or the outflow of this to others; purity issuing in holiness on one hand and perfect love expressed in fellowship on the other. For further Bible study along this line read also the 12th chapter of Romans, the 12th chapter of I Corinthians and Ephesians chapter 5.

Sanctification involves spiritual unity. Jesus' concern and prayer was for the unity of the church and it was for this purpose He gave Himself. (John 17) But unity involves fellowship and fellowship involves cleansing, for God cannot wink at sin. The Holy Ghost does not fellowship sin. Sin in the heart of man must be done away with. Thus all scripture finds its proper place in teaching death to sin, to the end one might have fellowship with a holy God. The doctrine of imputation alone is inadequate to satisfy either the heart of God or man or answer the prayer of Jesus for His church. If there is no holy man there can be no fellowship with a Holy God. This is the reason God gave His Only Begotten Son. He has made a sacrifice sufficient to cleanse man from all sin and make him a holy man fit for divine fellowship in this unholy world. But these passages mentioned also involve a corporate oneness with all the members. (Romans 12; I Cor. 12) In the recorded prayer of Jesus in John 17, as far as this passage alone reads, Jesus had no complaint to register in regard to His disciples. His commendation of them was unqualified. His prayer and concern was in respect to the tremendous responsibility which He left with them, the evangelization of the world. But the disciples did possess elements within themselves that were barriers to unity and fellowship and an effective witness. Their self-centeredness in place of God-centeredness had surfaced so many times -- place seeking, fear, unbelief, spiritual lethargy, pride, bigotry. Inbred sin with all its traits was rendering unity and fellowship impossible. They were yet carnal.

We need to understand that man in his fallen, sinful condition is utterly helpless to gain fellowship with God or unity of spirit unless God would come to his rescue, and this He did in giving His Son and in Jesus' willingness to "suffer outside the camp that he might sanctify the people with His own blood." Fellowship can only exist in the atmosphere of holiness, for God is holy, and it depends upon a proper relationship between God and man, but if God is unwilling to accept us, our advances would be fruitless; but just as truly, if God finds man unresponsive or willful, no situation can exist where fellowship and unity could abound in holiness.

I repeat, Jesus' death on the cross gained us this glorious privilege and His prayer was for the sanctification of His followers. To stop short in our seeking for oneness with God and the corporate body, the church, is to miss the very thing Christ prayed for and died for. This will take nothing less than the new birth experience and the cleansing of the soul from the carnal mind -- a death-to-self experience. It can be had by a simple faith in the merits of Christ's shed blood (Heb. 13:12) only when the carnal self is confessed and subjected to death and the essential self entirely abandoned to God and His will. Christ provided sanctification for the church to the end it might be made one in holy fellowship. Unless an experience of sanctification has gained this for you, you do not yet possess the sanctification Jesus prayed for.

Sanctification also involves effective witnessing. "Sanctify them through thy word . . . that the world may believe." "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one ... that the world may know that thou hast sent me."

Involved in the prayer of Jesus for the sanctification of His disciples was the ministry of carrying the gospel to the world. Before the crucifixion the disciples had been converted but had received no commission or enduement of power to fulfill the commission. It was after the resurrection when Jesus dispelled the wonderment of the disciples at the crucifixion that He gave to them their great commission and admonished them to tarry until they had received the enduement

of power in the Baptism with the Holy Ghost. They accepted the commission, tarried, prayed and consecrated themselves to the task of witnessing to the world as their life work. They renounced the idea of living to themselves in any form -- a death to the self-life. They tarried and believed for this baptism of the Spirit. They understood this baptism was to be given for their cleansing and empowering to fulfill the commission. They tarried to the end of personal cleansing and effective witnessing. Pentecost was the answer to Jesus' prayer in John 17. This baptism with the Holy Ghost united "the Upper Room 120" in heart and purpose. They became obsessed with one consuming passion, they went everywhere (as The Spirit directed) in effective witnessing. To have left the world without "an effective witness" would have meant oblivion to the great redemptive plan. No wonder Jesus prayed as He did!

Now we, as followers of Christ, are involved in this same prayer and concern of our Lord: "Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:20 We as Christians have the same commission, the same admonition and the same promise. Everyone has the great responsibility to win as many souls as possible to Christ whether we preach, pray, write, print, teach, farm, travel, take care of children.

The great lack of the church today is the realizing conviction that this commission to evangelize the world is given to each born-again Christian as his life-work and the conviction of the necessity of this enduement of power upon every individual and a persistent waiting upon God for it. I fear lest many satisfy themselves with a hope of eternal life for themselves apart from a witnessing ministry. I fear lest it become an accepted belief and practice among us that we can possess and cultivate holiness apart from an effective witness. When we separate the one from the other we lose both. How many never get beyond themselves to the striving for salvation in others? But is not this involved in the sanctification Jesus prayed for us to receive?

Before you lay this article aside, reader, ask yourself -- is this prayer of Jesus being fulfilled in me? This past semester I conducted a class in personal evangelism in our Bible School. The class was asked to keep a diary of their "personal witnessing" record for the semester and submit it as part of the course requirement. Very few reported any real witnessing at all and fewer yet reported a witnessing ministry of any consistency. But now wait a minute -- how would the membership of the church where you attend rate at this point? How do you rate?

For the lack of cleansing and power, the ministry and laity are weak. The ministry is weak because the church is weak and the church is weak because the ministry is weak.

"Sanctify them" to the end they may get beyond self, out to a lost world. To comprehend what Jesus meant when He prayed "sanctify them" will take a mighty awakening Holy Ghost revival. God grant it to us!

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March, 1974 Editorial
CONSIDER

God complains in His Word: "My people doth not consider." Isa. 1:3 There are cardinal interests of life that must be heeded for our eternal well-being. To pass through this life ignoring these interests will carry with it an eternal remorse.

The physical universe is regulated and preserved by laws which man is endowed to apprehend. His well being is directly dependent upon his keeping in harmony with them. Likewise can it be said concerning man as a spiritual being. He hath but a short time on earth to prepare for an endless eternity. Wisdom would direct him to a consideration of those things that carry with them eternal consequences.

The sand of life ebbs fastly to its finish. Yet a little and the last fleeting particle will fall -- silent, unseen, unnoticed, unlamented. Come then, sad thought, and let us meditate, while meditate we may. We have now but a portion of what men call time, to hold communion.

Consider, if you will for a moment, that there is no success in life apart from the will of God and there can be no failure for the one who lives in the center of the will of God. If you are in the will of God you are a success, but if you are not in the will of God you are a failure even though all the world may think you are a success.

Most men are failures. They always have been. We belong to a race that is a failure. The human race is a failure because they have missed the will of God. Adam became a failure by not doing the will of God. The Bible speaks of "Paul, an apostle of Jesus Christ by the will of God." Paul was a success because he did the will of God. The will of God makes all men equally great. It puts them on the same level. Jesus was the only perfect man and He did always the will of His Father.

No man of himself can be a success, but everyone can succeed if he will turn himself over completely to the will of God. Listen to what the Bible says: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. To offset man's helplessness we have the promise of God, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6 Paul found grace to do the will of God and so can each of us. The Bible says "he that doeth the will of God abideth forever," and that is success. The highest service one can perform is moment by moment living in the will of God and the greatest need is to have the heart preparation to do the will of God.

Again, we have the words of the Psalmist, "The steps of a good man are ordered (established) by the Lord: and he delighteth in his way." Ps. 37:23 This is success.

God has promised to deliver man from the pit of failure and put his feet on the road to success. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Psalm 40:2

Again, in Proverbs 20:24, "Man's goings are of the Lord; how can a man then understand his own way?" He must be willing to receive help from God, who will direct his steps, although he may never completely understand the way. The secret of continued success in life is to

acknowledge our complete dependence on God and be quick to look to Him for help and direction in every detail of our life.

In one of the cotton factories in the South, there is a card on the wall of the workroom (so it has been told) that reads: "If your threads get tangled, send for the foreman."

One day a new worker got her skein all in a snarl. Bravely she tried to rectify the matter, but only succeeded in making the matter worse. Finally she sent for the foreman. When he saw the knotted threads, he said, "You have been trying to unravel this yourself, haven't you? Yes," she said. "But why didn't you send for me according to instructions?"

"I did my best," said she defensively. "No, you didn't," the foreman replied. "Remember that doing your best is sending for me!"

Likewise, we too have only done the best with life's tangled circumstances when we have first called on God to help us! If your life is tangled up because you have tried to run all by yourself and failed (and this is the essence of sin), then turn to the God who specializes in untangling snarled threads. God turns failure into success by teaching us what His will is and then giving us power to do it.

Furthermore, we do "our best," we "make for success in life," only when we recognize Him as Lord of our lives. He has a plan for us and it is our responsibility to find it and fit into it. Then the "tangled strands" caused by sin, willfulness, and lack of understanding so far as God's dealings with us are concerned, will be eliminated and we will glory in our success in the Lord. Did not God promise that "all things work together for good to them that love God, to them who are the called according to his purpose?"

If you want to be a success consider the will of God in your life!

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April, 1974 Editorial

THE RESURRECTED CHRIST LIVING IN US

"How needful it is to apprehend Christ dying for us, but how precious, how glorious, it is to have Christ living in us. True, my heart is but a poor stable, but oh, my adorable Maker has humbled Himself to come there, and He is working meekness and lowliness and nothingness and patience and charity This is indeed God, who is Love itself, dwelling in us, abiding in us, and filling us." (Robert Aitken of Pendeen)

What happened at Pentecost? An experience in the life of Dry Dale has sometimes been cited as the clue to Pentecost. He was writing an Easter sermon when suddenly the thought of the risen Lord broke in upon him as never before. "Christ is alive!" he said, "Alive! Alive! Can that really be true? Living as I myself am?" At first it seemed strange, but at last the truth dawned in a burst of glory. The preacher rose and paced about his study repeating "Christ is living! Christ is living! Yes, Christ is living!" Dale said that this experience had the nature of a new discovery

It is suggested that this experience was in reality Dale's Pentecost. "Was not that swift uprush into consciousness of the truth 'Christ is living', essentially one with the experience of the disciples in the Upper Room? Can we draw any real distinction between what the New Testament calls 'receiving the Holy Spirit' and that unforgettable Eastertide experience?"

. . . It was similar to the experience of Saint Marie, who, "freed from all ignorance and in an ineffable manner," apprehended the mystery of the Incarnation, "until the soul found itself in the Truth and understood this divine intercourse in a moment."... The incoming of the Spirit may be associated with some such insight, but in itself Pentecost was much more than a vivid apprehension of the Risen Christ; it was something corresponding with the crucial promise, "He dwelleth with you and shall be in you." The disciples had an indubitable sense of the Real Presence prior to Pentecost. For forty days He had shown Himself alive to them by many infallible proofs (Acts 1:3). Pentecost transcended this sense of His Presence; it was something corresponding to the difference between "with-ness" and "in-ness." The first moment of the experience, as Dr. Flew says, was like the commencement of an intimacy between two, who had known one another casually before. It is the transition from acquaintance more or less vividly realized, to inmost communion.

The difference, as I conceive it, is between knowing Christ as a presence, a presence external to one's personality, and knowing Him as the veritable Inner Life of the soul. From being a Companion whose presence is more or less of a power, Christ becomes by the miracle of Pentecost a Heavenly Life within the mortal life, a Divine Person indwelling the human personality of the believer. It is this transition which explains the transformation in the Upper Room company. It is undeniable that most of those to whom Christ is merely Companion are left, for one reason or another, with needs and problems which the mere consciousness of His presence, however vividly realized, does not solve and help. They sometimes confess to want, inconstancy, and desperate need, with an earnestness in proportion to their zeal for Christ. The practice of the Presence induces devotional joy and revivifies the consciousness of His nearness, but there is the same need for "dynamic." This was the case of the disciples prior to Pentecost, and the significance of the event is that it taught them a new sanctity. Pentecostal sanctity is not approximation to the likeness of Christ, through human intuition and effort; it is "the outflow of the Spirit of God communicating to men, by immediate contact of Spirit with spirit, His own essential devotion to God."...

There is a word in one of F. B. Meyer's sermons which for a time seemed strange to me. He felt that discredit had been brought on the present-day experience of the Pentecostal blessing by a movement which made the Spirit of Pentecost its figurehead. "I am persuaded," he said, "that it is a mistake to make an experience of the Holy Spirit or, indeed the Holy Spirit Himself, the objective of a religious movement. In the present dispensation the one aim of the Blessed Comforter is to glorify Jesus; and He shrinks from any attempt, however well-meant, to divert our thought from Him who must ever be the Alpha and Omega of our faith." The import of these words is that the Spirit's specific mission is to introduce, as it were, the living Christ into the believing heart, and to create or implant the Christ-nature within us. It is right and proper to speak of "the fulness of the Spirit," but the characteristic New Testament description is "Christ liveth in me."

All the promised dynamics for sanctification are comprised in Christ. "We receive our holiness out of His fulness by fellowship with Him." The end of Christ's incarnation, life, death and resurrection, says Marshall, was "to prepare a holy nature for us in Himself, which nature is imparted to us by His indwelling us." Our holiness is never an attainment in our own power, but always His gift. It inheres in Him, not in us, and we possess it only while we retain Him. He is our sanctification.

The clearest definition is given in Marshall's venerable work, *The Gospel Mystery of Sanctification*. "This mystery," he says, "is so great that notwithstanding all the light of the gospel, we commonly think that we must get a holy frame by producing it anew in ourselves and by forming it and working it out of our hearts as oil out of flint Whereas the holy frame and disposition whereby our souls are furnished and enabled for the practice of the law, must be obtained by receiving it out of Christ's fulness, as a thing already prepared and brought to existence for us in Christ and treasured up in Him The fulness of the new man, and all that spiritual nature and life whereby we live to God in holiness is in Christ; and they are fixed in Him so inseparably that we cannot have them except we be joined to Him and have Himself abiding in us

Our new nature and holiness are first produced in Christ and derived from Him to us The way to get holy endowments and qualifications is to receive them out of the fulness of Christ by fellowship with Him; and that we may have this fellowship we must be in Christ and have Christ Himself in us by a mystical union with Him."

"Christ liveth in me" -- This is the simple but mysterious fact of the Pentecostal experience. The language is not symbolic. The fruits of the Spirit are the virtues of Christ, Who, actually indwelling the surrendered soul, reproduces in the sanctified life His own attributes. By the miracle of Pentecost His all-conquering life becomes the center and soul of the believer, the very Life of his life. "It is a wonderful conception," says an interpreter of the Spirit-filled life. "You see a poor little child of faith, no notable of the world, not known to anybody except God; and in that poor little worshipping life there is all the glorious power of the conquering Son of God, just within that little tenement." This is what Paul called "the mystery hid from the ages."

There is no possibility of completely defining this transcendent union of Christ and His disciple, but the significance of the experience is the reproduction in the relationship of the believer with Christ, of the blessed eternal union of Christ with the Father. "I and my Father are one," said Jesus, "I am in the Father and the Father in Me The words which ye hear Me speak are not Mine but the Father's The Father abiding in Me doeth His works." The life of Jesus was the manifestation of inward Deity; and the promise of Pentecost is that Christ shall indwell the believer as He is indwelt by the Father. "In that day ye shall know that I am in the Father and ye in Me and I in you." He prays that His followers may be one "even as Thou, Father, art in Me and I in Thee . . . I in them and Thou in Me, that they may be made perfect." He illustrates this vital spiritual union by the beautiful parable of the Vine and the Branches. It is a life other than their own, His own life within them, which is to manifest itself in the Christly graces which He calls "much fruit." When that promise is fulfilled, Christ is no longer a mere Companion; He has constituted Himself our very life, clothed Himself with our being in a way which transcends any

analogy from earthly relationships. This indwelling is the ground of that true, full-orbed Christian living which we call sanctification; and the Christian life is never wrought to entirety without it. (Editor's note: The opening quotation and the above article are taken from the first chapter of the book entitled Pentecost, by Joe Brice. This book may be obtained by writing our bookstore -- see advertisement in this issue. The great truths herein presented are especially fitting and appropriate for this Easter Season.)

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May, 1974 Editorial
"GET UNDERSTANDING"

"Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding." Prov. 4:7 "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17

Understanding is wisdom brought to the level of every day living. "In all thy getting get understanding." "Getting" is the thing of this day. People are out to get -- get cars, get fun, get new thrills, get a divorce -- it can all be summed up in the desire for fame, pleasure and things -- get! get! get! Few are out to get understanding. They don't want it. It would stop too much of their other getting! But the admonition in the above scripture is very suggestive -- whatever you get, don't fail to get understanding. How we need understanding these days! We need to understand:

The times we are riving in. Daniel "set his heart to understand," and speaking of David's mighty men, the Bible describes them as "men that had understanding of the times" -- certainly a quality that the sanctified can and should possess. The wicked are described as lacking understanding (Rom. 3:11). We need to understand the atmosphere of our times. A lack of understanding here could work havoc to faith and confidence. We are experiencing the combined atmospheres of every church age described in the second and third chapters of Revelation from Pentecost to the Rapture. Down through history the true church has had to face the atmosphere of a backslidden, licentious, spiritually corrupt, lax, d e a d church, and now this age with a predominance of Laodicean lukewarm, apostate atmosphere. If we would allow it, the atmosphere of this age will rob us of our joy, exuberance and glory and put us into a despondency and gloominess. We cannot change the atmosphere of this age, as awful as it is to live in. We can offset it with an inner heavenly atmosphere created by the indwelling Holy Spirit. Our place in history is unique. We are witnessing one of the greatest revivals the world has ever experienced -- a revival of the false, the occult, along with its demon and devil worship. This is the generation that will usher in anti-christ and we need to understand that better days world-wise are not to be looked for or expected. Christ's coming is imminent and calls for the saints to watch and pray and suffer for righteousness' sake. Our deliverance will be in Christ's coming in the rapture. Faithfulness and steadfastness must be maintained in spite of what we face. Are you troubled and perplexed, saint of God, about the pressure, burden and blackness of this hour? Hope thou in the Lord! He is coming soon to deliver His saints out of this ungodly atmosphere.

We need to understand the danger even the sanctified face in yielding to the temptation to take on the coloring of their surroundings. Why? This is an age of lukewarmness, laziness,

indifference, blindness and nakedness. We are physical beings as well as mental and spiritual, and the physical man has an affinity to the way of least resistance, and there is an inborn affinity in man to want to be accepted and to conform to his surroundings. We need constantly to be reminded that we are but pilgrims and strangers on the earth and we are but passing through this vale of sin and sorrow. There is a subtle danger here, even among spiritually minded people to substitute "group consciousness" for the tender, personal leadership of the Holy Spirit -- and in this conforming, even to the apparent good, there is grave danger of being unconsciously started on a course that could lead to ruin. Man as composed of soul and body becomes susceptible to the gratification of physical desires, which lawful in themselves, become the occasion to sin.

We need to understand the slowness of God. 2 Peter 3:8 In the sphere of nature, if God wants a mushroom He grows it over night; but if He wants an oak He takes a hundred years. In the sphere of revelation, God reveals Himself little by little to those who tarry with Him. In showing the pathway of duty God shows us but a step at a time. In pronouncing judgment upon sinners sometimes it seems as if sinners will go unpunished, but the "mills of God grind slowly but they grind exceeding fine." In rewarding Christian believers and workers the Bible uses such language as "after a long time." Matthew 25:19

We need to understand the workings of Satan. There is nothing original about Satan except wickedness. He has no capital of his own. He can only pervert the good. He patterns his whole kingdom and wicked reign after God. All the false cults and isms and perverted religions are patterned after the true and genuine. But herein lies the danger. Satan incorporates enough of the truth to make his program exceedingly dangerous. He can so closely counterfeit every part of God's program -- except the glory -until it appears genuine and to the unspiritual mind can be deceptive to the point of eternal ruin. Added to this danger is Satan's ally, carnality, within the heart of every unsanctified individual.

We need to understand the end of the wicked. It is hard to understand the wicked in this life -how they can prosper above the righteous -- how they speak boldly against God -- how they are allowed to oppress. The Psalmist had trouble until he understood that their end was an eternal hell. This life doesn't tell the whole story: The righteous are allowed to suffer for their own good, lest they be overcome with temptations of an earthly existence.

We need to understand the deep need of an unsanctified heart. The Bible states plainly that, "the heart is deceitful above all things, and desperately wicked: who can know it?" All men will readily admit the wickedness and deceitfulness of the human heart generally, but he does not by nature attribute to himself the character given of the human heart in the Bible, and herein lies its great danger. A deceitful heart hides itself from itself so that its owner doesn't know it. It renders one unable to know his own heart and makes himself ignorant of his own character. Man's only hope is to turn to God for help and let the truth of the Word under the convicting power of the Holy Spirit reveal to him his deep need and then apply to Calvary for deliverance.

We need to understand what the will of the Lord is. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father,

but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:15-17

Finally, we need to understand how to get understanding. In Psalms 119:104 we read, "through thy precepts I get understanding." The precepts of God are the minute instructions in His word, teaching men how to live. We are exhorted in Proverbs 2:2, 11 to "apply thy heart to understanding, and in Proverbs 3:4 to "lean not to thine unto thine own understanding, but in all thy ways acknowledge him." Again in Proverbs 19:8, "he that keepeth understanding shall find good," and finally in Proverbs 9: 10, "the knowledge of the holy is understanding.

Jeremiah states (3:15) that "pastors shall feed you with understanding." Where the Word of God is being preached under the anointing of the Spirit by godly pastors, there you will find a prosperous, happy, victorious and spiritual people.

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June, 1974 Editorial
READY

Down through the ages God's great evangels have heralded the double headed truth of holiness and the second coming of Christ. In Matthew 24:44 we read this solemn warning by our Lord: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." The word ready carries with it the meaning of being prepared, or properly equipped, finished, or arranged, of being immediately available. I believe all these things are implied in our Saviour's warning concerning His second coming and the rapture of the saints.

Christ made this statement first of all, undoubtedly, because He full well knew that man in his natural state is not ready. Man is born in sin, (Ps. 51:5), and stands in need of a Redeemer (Rom. 3:23). He does not naturally possess that quality of soul and pureness of heart which are necessary requisites to an eternal heritage in the city of God.

Also, we are confident that the great God of love would not mock us, or extend hope where there is no hope. Therefore, Christ urged upon us the necessity of readiness because He came to earth to give His life to free us from sin and enable us to fulfill the Divine requirements inherent in this readiness for the rapture.

Let us not fail, however, to keep constantly in mind that this readiness does not consist alone in obtaining and professing an experience of salvation from all sins, and an experience of heart holiness, without which no man shall see the Lord." It seems from the Scripture immediately preceding our text that there will be a great division on the rapture morning among the professed followers of the Lord. Nor can we say that one church group will be taken and others left behind, or that one faction or the other within any group will make it while others will be left behind. It seems to be indicated by the two in the field and the two at the mill that among those of closest ties and greatest fellowship of labor for the Lord there will be a sad separation in that hour. This will be so for two basic reasons: First, there will be those who will be deceived into thinking they are ready when they are not. How sad! This great industrial area on the banks of the Mississippi, the

Quad Cities, is the heart of farm equipment manufacturing. On a tractor assembly line, many of the tractors that come off the line are set aside because of defects. These tractors look fine to the untrained eye and seem to run all right. They got through the line, but the trained eye and ear of the inspector finds something that is not right and knows that in the real test, the tractor will break down under the load or fail to perform its expected duties. And so it will be in the end. How sad to get all the way through life and then be turned aside in the final inspection. Counterfeits will not be gathered with the genuine in the Rapture.

Secondly, there will be those who one time had a pure heart who will miss the Rapture because, for one reason or another, they will allow themselves to be turned aside from the simple, plain way of holiness. Looking at our illustration from another viewpoint, not all the tractors that come off the assembly line are defective. Many of them, nevertheless, need adjusting, tuning, etc., to make them effective and during the life of a tractor many adjustments and tune-ups are necessary.

Just so with the child of God. There are many adjustments to be made after a person has been born of the Spirit of God and sanctified by the Holy Ghost and fire. These adjustments, unless they are properly taken care of, will cause a spiritual and/or moral breakdown in the tests of life, and the individual will land on the scrap heap of eternity.

There are basically three types of adjustments to be made, or three areas of adjustment in the Christian life. Surely the Divine Inspector is faithful, and will check us up and warn us anywhere along the line that we need to make adjustments.

First, we notice that there are check ups and adjustments to be in the physical and material realm if we are to keep ready for the rapture. "We have this treasure in earthen vessels." (II Cor. 4:7) We are living in a fleshly age, when men gratify their human desires and lusts, heeding neither the command of God nor the law of men. Certainly the child of God is far removed from such a plane of living, yet we are much more materially and fleshly oriented in our concepts than we would like to think we are. To live simply and frugally is a basic principle of holiness. How easy it is to drift from these principles in a materialistic age if the pressure of duties and the cares of life are allowed to rob a soul of a deep spiritual walk with God. When the Christian reaches the place where his only motive for obtaining something, or partaking of something, or doing something, is that he wants to, that individual is leaving God behind. We are going to have to make every adjustment necessary to keep a loose hold on the things of earth, and a sacrificial spirit toward life. The idea that we have sacrificed across the years and now it is time for us to have some things for ourselves is foreign to the thinking of the saint. How many today have already lost their preparedness for the rapture by allowing themselves to become surrounded with materialism? God help us to keep simple, frugal and sacrificial!

Next, there are mental adjustments we must make in order to keep ready for the trumpet and the rapturing away of the Church. The psychology of the day is in many ways contrary to the Word of God. The child psychologist says never spank a child, for there are far better ways of discipline. As if he would teach God something! (Prov. 13:24) The school teacher says "keep an open mind," which when fully interpreted means to throw off all the teachings of the religionists and moralists. And so the Christian is constantly bombarded from every direction with false

mental ideals and philosophies. The danger of a subtle brain-washing is very real. The saint will find himself coming back to the Word of God again and again for mental adjustments to off-set the sway and pull of worldly-minded thinking. The great basic truths of God found in the Bible are not debatable nor open for speculation. There is no room for open-mindedness here, nor does a Christian want to be. You would have to adjust your thinking apart from the great principles set down in the Bible before you could condone television, immodest, knee-showing dress for women, the rood appearance for men, Sabbath desecration of buying, reading the newspaper and the like on Sunday, worldly music, even when sacred songs are put to this abuse. We could extend this list on and on as many have done in their lives and thus sacrificed their readiness for the rapture by adjusting their thinking to worldly, carnal living.

Finally, we note that we will have to make some spiritual adjustments as we move toward the city of God if we are to attain unto the resurrection out from among the dead or go in the rapture. Because we are human, and liable to errors in judgments, there will be times when we will have to back up and admit we took a wrong stand, misjudged a situation or individual, or in some other way made a blunder. We are not accounted sinners for these, but no less responsible for them and expected to fix them up at the first opportunity after we see our error. It is hardly to be thought possible that anyone could pass through this life without having to make some such adjustments. If these things were properly taken care of, not only would the person involved be the happier, but many an occasion of offense and block of stumbling would be removed from the path of others. The spirit of humbleness, which is the spirit of holiness, is the key to making such adjustments.

Friend, are you ready for Christ's return? Are all the adjustments made? If not, there is no time for delay. "At such an hour as ye think not, the Son of man cometh."

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July, 1974 Editorial

"PRAY YE THE LORD OF THE HARVEST"

I am disturbed! I am disturbed because more of our young people are not being called to the ministry, to the mission fields, to full-time service of the Master. There is a desperate need for more preachers, missionaries, Holy Ghost filled individuals who are driven out into the whitened harvest fields under the compelling power of the Spirit of God. I am further disturbed because of the number of ex-preachers, ex-missionaries, ex-soul-winners! We are a dying movement. We are not producing enough preachers right NOW to fill the vacancies that are open and calling for help. Our ratio of production has not reached the point where we can enlarge our borders. We had one of the best years at our Bible School this past year and produced more "ready to go" preachers than almost any other, year. The seven preachers that finished and went out to take churches were "absorbed" by present churches without pastors. (Seven does not equal one preacher per the number of districts in the B. M. Church) The facts are, we have a large percentage of older men pastoring our churches who, because of their age, will soon be unable to carry on. Either death or old age will incapacitate them and we are not producing enough preachers yet to fill the vacancies.

God does not call men just to "baby-sit" churches, but they, along with their churches, are called to reach out to the lost. If this type Of ministry were carried out as it should be, we would be organizing new churches. But new churches call for someone to pastor them. Our moderators have, in part, lost their zeal for pushing out into new territory because they. have no one to man the new openings. Now the question is, can we do something about it? This depends on whether we want to or not. God always has a way for a people who will follow Him. Are we willing go humble ourselves before God, acknowledge our failures and take the way He has indicated in His Word?

Let me suggest that there are four basic reasons why more of our young people do not feel a call from God into full-time service. These reasons are accumulative Each one relates to the preceding one and leads in logical sequence to the following

The first reason is the lack of prayer. We are commanded to "pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." Matt. 9:38. Luke puts it this way (10: 2), "Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." The word "pray" in these passages is in the imperative mood. The church is at fault here. We have not prayed it on our young people a call to full time Christian service. This could be indicative of a fatal fault. God help us! Without our young people called of God we are a dying movement. Andrew Murray in *The Ministry of Intercession* remarks "That feebleness and failure in prayer is a sign of feebleness in the spiritual life, the prayer life being simply the pulse of the spiritual system. Resolutions to conquer reluctance to pray, and to take more time for prayer, are of little value, as the experience of multitudes will prove. What is needed is the discovery that this failure is only a symptom of disease, and that there must be a radical change in the whole life and walk if the prayer life, the spiritual pulse, is to indicate health and vigour. This disease arises from no other cause than failure to accept that complete cleansing of the defiled nature which God has provided in the sacrifice of His Son . . . which is the crowning blessing of this Pentecostal age."

Whatever it takes, we need a revival of prayer the kind of praying that will move more of our young people out into the whitened harvest fields.

Perishing, perishing! Thronging our pathway
Hearts break with burdens too heavy to bear.
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

A second reason why more young people are not being called is because their hearts have not been changed We have a lot of head religion but not much heart. A regenerating experience will put a soul all out for God and will put him at God's disposal. It will deliver him from materialism and give him a purpose for which to live. It takes holiness of heart to remove from the soul that inborn spirit of opposition to God and His will and a regenerated and obedient soul will groan for this deliverance the inner hindrance to his zeal for God and the lost.

I know some will be thinking that God does not call everyone into full time Christian service, but that is not true. Whether we preach, go as missionaries to foreign soil or stay at home,

we should all be all out all the time for souls. We must, however, recognize the difference between a layman's call to be a soul winner and a call to abandon all secular work for the sake of the Gospel. But the question is, are we really bearing the evidence of regenerated people? Mark tells us (3:14) that Jesus, "ordained twelve, that they should be with him, and that he might send them forth to preach." This is the order, to be first with Jesus in a vital experience. We know what it means to be with the crowd, to be on the stretch for things, to be at a restaurant with friends (eating and drinking is a sign of the last days), to be occupied with pleasure, but do we know what it means to be with Him? You cannot be with Jesus without being sent forth on a saving mission to the lost. The primary reason young people are not called is a heart reason.

Another reason we are not seeing our young people called is a lack of vision. "Where there is no vision, the people perish." Prov. 29:18 Our young people will not respond to something they have no knowledge about. Unless the need of a lost world is kept before our young people, they will have no burden or concern. As a rule it is not hard to move people to do something they know about. Let me ask -- are we failing here? Is our mind taken up with rescuing lost humanity? Where are the great missionary rallies of yesteryears? All through my growing up days the cause of souls was held up before my mind by the church. One great missionary rally after another was held until I would get so stirred about the lost I could hardly sleep at night! I was made to hear in my mind the tramp, tramp, tramp of earth's millions on their way to hell. While I pillowed my head at night the thump, thump, thump of my heart beat in my ear on my pillow became to me the tramp, tramp, tramp of souls going into eternity unprepared. Every time the need of a mission field was presented I wondered -- was God calling me to that field?

In one of our pastorates in a missionary service, the missionary was telling how many Chinese were dying daily without God. Early the next morning a little five year old girl who lived across the street knocked at our door and asked, "Isn't there something we can do to keep them from dying until I can grow up and tell them about Jesus?" But today I am fearful that other things besides the salvation of souls has taken preeminence in the minds of our young people because they have not had the "vision" kept constantly before them. Other callings have equaled and surpassed in importance in the minds of our youth, I fear, the call to gather up "jewels" for the Master. Yet one soul is worth more than the whole world. Those great missionary songs still ring in my ears and stir my soul:

There's a call comes ringing o'er the restless wave,
'Send the light! Send the light!'

As a pastor I used to often preach on missions. It was the order of the day. As a father and mother we wanted God to call every one of our children into full time Christian service and we prayed earnestly to this end, and now every one of them has a call from God. It is tragic when more of our young people go out for a secular profession -- no matter how worthy than go to the four corners of the earth as humble, sanctified heralds of the "good news." If we can't get it on our children to go, who will? Certainly not the unchurched and worldling.

The second reason more young people are not being called is a "mind" reason as well as a heart reason. Minds have not been made and kept aware that one soul is worth more than this whole world and that a call to preach or to witness is number one among all callings.

A final reason we are not seeing more of our young people called is the psychology of these last days. There is "the end of the road" feeling and I am afraid our young people have been caught up in this more or less hopeless "what can we do anyway?" attitude until they are marking time because it will all soon be over. "If Jesus is coming back any moment what does life hold for us here anyway?" is the question in their minds. The attitude seems too often to be "If I can just keep an experience." But Jesus said "occupy till I come," and our only safety is to keep busy at this matter of kingdom work right up until that moment the trumpet calls the elect to the meeting in the air. There is no way "just to keep an experience" without becoming involved in the great commission. We must, with a definite note, -- sound this out! Every age has felt this near coming of the Lord and the devil has succeeded in keeping many out of the harvest field because they felt "what is the use anyway?"

Jesus' great exhortation is to WATCH. That means to keep busy, keep occupied, keep alert. For the young people today it means the same as it ever has. Youth is the time of preparation and should be spent that way. They will be just as prepared to answer the call to the rapture if they are zealously at the business of preparation as if they were out in some far-flung mission field. They will be unprepared if they are not! Beware, young people, lest you be snared by the end times fever of "what is the use anyway?" It is only a trick of Satan to bring upon you the curse of "wasted time."

May God give us a renewed vision to keep at this business with a holy zeal that will not allow the soul to be engulfed in materialism, but to keep free to work till Jesus comes!

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August, 1974 Editorial THOSE DISTURBING QUESTIONS

People are disturbed today: . . . Many voices are calling Their own immortal soul is calling to them... Yet the multitudes rush on, aware, yet heedless of that cry from within Questions arise -- vital questions, questions that involve eternity. Listen! What is truth? Is it conditioned solely by society or is it eternal and changeless! How can my soul, the real me, find peace and satisfaction? Does man have a free will to choose his own course in life and for which he can be held responsible? Why does one have guilt feelings? Is the soul of man immortal? Is there a real place of eternal torment for the wicked beyond this life. How can I tell, among all the different churches and religions in the world, which one is really right? Is there a God -- can He be proven? These are some of the questions that vex the minds of men today. Is there really a satisfactory answer to them:

Pilate voiced man's most intriguing question when he asked Jesus, "What is truth?" (John 18: 38) Jesus gave the answer to this question when He spoke to Thomas, saying, "I am the . . . truth." (John 14:6) Truth is the essence of Christ. Christ came to teach us the way to live. The key to truth, then, is singleness of heart to be like the Author of truth.

The tragedy is, if we are not careful, we can shut ourselves away from truth and in so doing come to believe a lie. "The imagination of man's heart is evil from his youth" (Gen. 8:21); his own heart will shut him away from the truth. Unless he will recognize this and let God through Christ save him from himself he will be eternally doomed. Here is where multitudes are today, while they are loudly proclaiming to have the truth! God's word warns us concerning those who turn from the way of truth: "because they received not the love of the truth, that they might be saved... God shall send them strong delusions, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10b-12)

Man's relationship to truth is both wonderful and fearful. Jesus said to those Jews which believed on Him, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31, 32) But the opposite is also true-- without truth one will be morally and eternally enslaved. Truth either saves us if we obey it or damns us if we disobey it. We must see that truth makes us morally responsible, and if we do not heed it our light will become darkness. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." (Rom. 1:21)

But . . . is man really free to choose his own course? We simply answer that the consciousness of man that testifies within him, "I know I am free," is perhaps the greatest evidence of his freedom outside the Bible. The common sense realization that in acts of volition we are always free to will the opposite should convince us of our moral freedom. Such freedom involves the feeling of moral obligation, and consequently the sense of guilt for our misdeeds. Not only the voice of conscience within but the Scriptures everywhere assume that men are free to obey God's law and to comply with the conditions of salvation and on this basis will men be brought to judgment. (Prov. 1:23-31; Matt. 23:37; John 7:17)

But let us look deeper into this question of guilt. Every man is so constituted that even apart from the Bible, his own conscience brings guilt upon himself. Both the word of God and experience confirm this.

In Romans 1:32-2:1,3, we read: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in (consent with) them that do them. Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself... And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

Francis A. Schaeffer, in his book, *End Of The 20Th Century*, gives this cogent illustration. "If every little baby that was ever born anywhere in the world had a tape recorder hung about its neck, and if this tape recorder only recorded the moral judgments with which this child as he grew bound other men, the moral precepts might be much lower than the Biblical law, but they would still be moral judgments. Eventually these men come to that great moment when they all stand before God as judge. Suppose, then, that God simply touched the tape recorder button and each man heard played out in his own words all those statements by which he had bound other men in moral judgment. He could hear it going on for years -- thousands and thousands of moral judgments. Then God would simply say to the man, though he had never heard the Bible, now

where do you stand in the light of your own moral judgments? The Bible points out in the passage quoted above that every voice would be stilled. All men would have to acknowledge that they have deliberately done those things which they knew to be wrong. Nobody could deny it . . . God is completely just. A man is judged and found wanting on the same basis on which he has tried to bind other men."

Another question that is confusing the minds of people today is the multitude of different churches, cults and isms, all different in their beliefs, but all professing to have the truth. The "woman at the well" (John 4:1-30) raised this question when she said to Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." She was raising the "many church," "many different beliefs" question. Jesus had said to this woman, "Go call thy husband." She had been living with seven different men. Her problem was not the many different churches and beliefs but SIN. Jesus was trying to help her solve her own personal problem of sin. If one is ever to get the kind of help he needs, he must acknowledge that he has deliberately sinned and done what he knew to be wrong. And if he is to be in the place for which he was naturally made, that is, in a personal relationship with God, something is needed in order to remove the moral guilt which plagues him.

This leads us to our final question, can God be proven? Theologians, philosophers and religionists will readily admit that the existence of God cannot be proved with mathematical certainty or by the chemical test tube proof. He doesn't have to be. The fact of the matter is that God will prove Himself by revelation to anyone who sincerely wants to know Him. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou has hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21) God will prove Himself to anyone who sincerely wants to find Him, who will come to Him on His terms and simply trust in Jesus Christ as Saviour and Lord.

No man can honestly deny the existence of God and absolute truth unless and until he is willing to let God reveal Himself to him -but when that step is sincerely and honestly taken the question is forever settled.

We invite you, reader, to carefully peruse the following pages, obey the truth, a step at a time as God shines the light on your pathway. You will find Him to be the answer to all your questions and the satisfier of the soul.

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September, 1974 Editorial
THE IMMORTALITY OF THE SOUL

(Section I)

Is the soul of man immortal? There are some that tell us the wicked do not live on forever in a place of torment. At least that is what the Jehovah Witness people teach as well as the Seventh Day Adventists. Unless you are fortunate enough to become a member of "The Kingdom," so say

Jehovah's Witnesses, your soul will be annihilated and cease to exist. But even nature and reason, let alone revelation, do not teach the annihilation of the soul.

St. Paul, speaking of our Saviour Jesus Christ, says that He "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. This should be enough to settle forever the truth concerning the immortality of the human soul -- a sobering truth of divine revelation and a truth about which man would have no absolute certainty unless it had been revealed to him through the Word of God. It is true that nature may impart the hope of immortality -- revelation alone can give the assurance.

First we would note that "the principle objections to the scriptural doctrine of the soul's immortality have been founded upon that skeptical principle of philosophy, 'termed materialism. The theory of materialism teaches that man is not a compound being, consisting of two distinct parts -- soul, or mind, which is immortal, and body, which is material; but that he is wholly material -- the soul, or mind, being nothing but organized matter, a mere function of the brain; and that consequently, at the dissolution of the body, the mind, or soul, must cease to exist. We note among the ancient Jews the skeptical notions of the Sadducees concerning the resurrection and life beyond the grave. However, philosophically this was but an ungodly, unbelieving development of the theory of materialism.

We note in the next place that the question of immortality first arises in connection with the nature of the divine image in man -- man was created after the image of God (Gen. 1:27). That image consists of spirituality, knowledge, holiness and immortality. "Every man believes in the immortality of, his own soul, although he can neither demonstrate it nor disprove it. This fundamental conviction is the strongest proof of immortality outside the teachings of the Holy Scriptures. It is

'A solemn murmur of the soul
Which tells of a world to be,
As travelers hear the billows roar
Before they reach the sea.' "

--Wiley, Vol. III, p. 221

This "no hell," "no hereafter" for the wicked is the concoction of wishful reasonings of a carnal heart with an inner fear of eternal punishment because the sin question has never been solved. Get straight on the doctrine of sin and there will be no trouble in believing the Bible doctrine of an eternal hell. A wicked and vile sinner one day told me that a Jehovah Witness had knocked on his door and began to preach to him the "no hell" doctrine. The sinner said to the Jehovah Witness, "if you can convince me beyond the faintest shadow of a doubt that there is no hereafter for me -- no eternal hell fire -- I will be the happiest man in the world. My life is full of vile sins and to know death would end it all or that I would burn to a crisp in hell and cease to exist, as the Seventh Day Adventists teach, would bring relief beyond measure. But you cannot convince me there is no eternal hell, because, down deep in your own heart you, yourself don't believe it, so be gone!"

All questions concerning human immortality may be traced back to our idea of God. "A firm belief in the doctrines of a hereafter inspires the mind with a deep sense of the importance and dignity of our nature, and is the most powerful incentive to the practice of moral and religious duty, and for the establishment of this doctrine, the main reliance of the Christian, we repeat, is on the teachings of inspiration."

Before we take up the scriptural teachings of the immortality of the soul let us take a brief look at some of the arguments derived from nature and reason. In his book, *Elements of Divinity*, Ralston lists five extra-Biblical reasons that support the Bible teaching of this great truth. We give them here briefly.

In the first place, we would have no safeguard to virtue and morality apart from this truth. The fact of the immortality of the soul lends a real beneficial tendency toward these. If there were no future, eternal retribution of the soul, and men were convinced of this without a question, there would be absolutely no basis for law and order in the world. "Look at what was the condition of France when that frenzied nation denounced the truths of revelation -- proclaimed it as the national creed that 'death is an eternal sleep,' and that 'there is no God but reason!' and in blasphemous derision, had the Holy Book of God dragged through the streets of Paris at the tail of an ass! It was indeed, the reign of terror! Friend could not meet friend in the street without fearing his dagger! The lanes and avenues of the city, and the highways and by-paths of the country, were dyed with the blood of the assassinated citizens, till the very heart of humanity shuddered and grew sick at the spectacle, ready to rush into the arms of despotism as asylum from the furies of infidel anarchy!" But neighbor, how about the atheism of our own day? What has been the real cause of the filthy, moral corruption and violence we are seeing in our own communities and reading daily in our newspapers. How about the cheapness of human life- what is it but the awful unbelief and defiance of the Word of God produced by the atheistic materialism of our day and the "no-hell" preaching of professed Christendom!

In the second place, this doctrine of immortality has been recognized by the wisest and best of mankind in all ages. "There is no nation or tribe, of whom history furnishes an account, that did not, with greater or less clearness, believe in a future state."

In the third place, it is founded upon the innate desire of the soul for immortality:

"But whence this pleasing hope, this fond desire, this longing after immortality? Or whence this secret dread and inward horror of falling into naught? Why shrinks the soul back on herself, and startles at destruction? 'Tis the divinity that stirs within us; 'tis Heaven itself that points out an hereafter, and it intimates eternity to man."

"Unless we admit that this desire has been impressed upon the constitution of our nature by the hand of our Maker, how can we account for its general prevalence?"

In the fourth place, the immortality of the soul is founded upon unequal distribution of rewards and punishments in this life. "The proud and the licentious, the avaricious and the cruel, have too frequently occupied the high places of the earth, and escaped in this life the punishment due to their crimes. On the other hand, those celebrated for virtue and piety have often been the

most afflicted of our race. For their 'patience of hope, and labor of love,' an ungrateful world has requited them with bonds, imprisonments, tortures, and death. But justice will not forever sleep. The wicked will not always escape, nor the righteous go forever unrewarded. A future state is necessary to rectify these disorders, and to exhibit to an intelligent universe that He who reigns over all is a God of justice.

In the fifth place, the soul's immortality is founded upon its vast powers. "The body has to do with things of earth but the soul can take a nobler flight, and hold converse with spiritual things; she can spread her wings abroad, and soar aloft to the heights of heaven; she can mingle with seraphim and cherubim in gazing with wonder and admiration upon the outshining power, and wisdom, and goodness, and glory, of the Supreme Ruler of the universe. The utmost capacity of the human soul has never yet been fully tested on earth. Can it be that powers so noble, so lofty and capacious, are destined just to begin to unfold themselves on earth, and then, like a bubble bursting on the bosom of the sea, disappear forever? Has infinite Wisdom and Power created an intelligence so highly endowed, merely to flutter a brief moment on the surface of the earth, and then to sink into eternity? Philosophy, reason, everything within and around us, revolts at the idea!"

In our next editorial we hope to present the scriptural proof of the immortality of the soul. The human soul craves not alone the hope of immortality but the assurance. Our loving Father gives us this assurance in His Word.

(Quotations in this article, unless otherwise indicated, are found in Elements of Divinity, Thomas N. Ralston, pp. 473-491)

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October, 1974 Editorial
THE IMMORTALITY OF THE SOUL

(Section II)

In the previous article under the above heading we presented this truth as revealed by nature and reason and suggested that through these means man may gain the hope of immortality. But man could never be satisfied with mere hope. His soul reaches out for assurance. Our loving, heavenly Father gives us this assurance in His Word and when we turn to His Word we are not disappointed. St. Paul reminds us that we have a hope and the Christian's "hope maketh not ashamed," -- it will not disappoint us. Rom. 5:5

With the Bible at hand we are able to plant our feet solidly and with firm assurance upon this great truth. Let us first turn to the pages of the Old Testament for this assurance: "O that my words were now written! (for they are too weighty to be allowed to perish with the voice as it dies away upon the air); oh that they, were printed in a book! (that they might be circulated throughout all lands and among all people.) That they were graven with an iron pen and lead in the rock for ever! (that they might remain an enduring monument to testify to the latest generations this solemn confession of my faith and hope.) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my

flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27

"My strength and my heart faileth: (i.e., my body tendeth to the tomb) but God is the strength of my heart, and my portion forever." Ps. 73:26 When my body dies, God will still be the comfort and the "portion" of my soul.

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." Ps. 17:15

"My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell (the grave); neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Ps. 16:9-11

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Ps. 24:6

When we turn to the New Testament we are confronted with the words of Jesus. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28 "It is plain from this text, that though men have power to kill the body, they cannot kill the soul. From this it follows that the soul is neither a function of the brain, nor does it die with the body."

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. 22:31, 32. "It is undeniable, from this text, that the soul still lives after the body dies. The bodies of these patriarchs had been buried for centuries, and ye our Saviour teaches that their souls were still living, and that God was still their God."

"The account given by our Saviour of the 'rich man' and Lazarus, (Luke 16:22, 23) whether we view it as a parable or a history, demonstrates the existence of the soul, in a state of conscious happiness or misery, after the death of the body." The wicked are not burned up and cease to exist according to the "no hell" teaching of the Jehovah Witness crowd!

"The words of Christ to the thief on the cross, 'Today shalt thou be with me in paradise,' (Luke 23:43) are proof to the same effect. It was not the dead body, but the surviving soul, that went immediately to paradise."

"Our Saviour's discourse, in the sixth chapter of John, is one of the great proofs of the immortality of the soul. 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.'"

The apostles add assuring evidence to this subject as they wrote under divine inspiration. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens . . . Therefore we are always confident,

knowing that while we are at home in the body, we are absent from the Lord . . . We are confident, I say, willing rather to be absent from the body and to be present with the Lord." 2 Cor. 5:1, 6, 8 After the earthly tabernacle of the b o d y shall be dissolved, Paul speaks confidently of inhabiting another house "eternal in the heavens." And his language admits of no intermediate space of unconsciousness (as Jehovah Witness and other false teachers teach), or non-entity, between the laying down of the body and the taking possession of the heavenly house. Soon as he is "absent from the body," he is confident of being "present with the Lord."

We could go on, but space forbids. In conclusion we will let St. Peter speak with the pen of inspiration on this subject: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3-5

"O listen, man!

A voice within us speaks that startling word:

'Man, thou shalt never die!'

Celestial voices

Hymn it unto our souls: according harps,

By angel fingers touched, when the mild stars

Of morning sang together, sound forth still

The song of our great immortality."

But, I can still hear some object, how about the wicked? Would a loving Father send any soul to hell to suffer endlessly forever. Who could conceive of that? Again we would answer, what saith the scriptures? "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46 No, a loving Father does not send men to hell, man is free to choose and he goes to his eternal abode, whether heaven or the lake of fire, by his own choice.

The righteous are those who choose "holiness, without which no man shall see the Lord." Heb. 12: 14

(Quotations in this article are found in Elements of Divinity, Thomas N. Ralston, pp. 491-495)

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November, 1974 Editorial

HAVE WE REACHED THE POINT OF SACRIFICE?

Norman Grubb once said, "The natural desire of all of us is to have better clothes, better food, better homes, more gadgets, more THINGS; but when we become a new creature in Christ our desires are reversed. Our passion then is to serve Christ, and to use as little of this world as we can in order that God may have the more. That is when God will be able to evangelize the world -- when His people will say, "I don't want to have more furniture, more money, more of this

and that; I just want what I need. I'll spend as little as I can even on food, so that I can give as much as I can to God. I have only one life to live -- I must give all of it to God for His work."

This statement by Norman Grubb suggests three things that furnish the key to kingdom work. The first is reversed desires. Changed desires is one of the clearest and most convincing evidences that one has become a new creature in Christ (2 Cor. 5:17). Old desires gone -- desires for things, things, things (clothes, homes, cars, gadgets, SELF, pleasures, ease, the list is unending). Unsanctified desires, desires that have their beginning and end in this world and earthly life, eat like a canker at the hear: and curtail, modify, water down, kill the great hope and force of evangelism and leave earth's millions to wallow in sin and ultimate damnation with no one to care for their souls. It is these uncrucified desires that leave people who profess two works of grace sitting on church pews doing nothing for the lost about them. The very impulse of life for far too many professed holiness people is toward natural desires. The regenerating and sanctifying power of the blood of Christ will replace natural desire with spiritual. It was so with the Apostle Paul. It was he who said, "I have learned, in whatsoever state I am, therewith to be content." And again, "I am made all things to all men, that I might by all means save some, And this I do for the gospel's sake." This attitude has been so with every truly born again individual. It will be so with you. Our first and primary need is spiritual rebirth. How can the Holy Ghost yearn, pray, go, give through a heart that is not an open channel at His disposal?

With desires centered in Christ and His perfect will for us, will come the incentive to frugal living in order that God may have the more. It will be frugality with a purpose. Genuine frugality -- frugality born of a holy desire to please God -- is the fruit of the indwelling Holy Spirit and will protect one against wastefulness. America throws out more for the garbage truck to haul off than most other peoples of the earth have to eat, Frugality may be defined as that saving of unnecessary expense either of money or anything else which is to be used ,, or consumed on one's self; it is the guard against profuse and lavish living in the flesh. It is the guarding of all the vital life forces from needlessly being drained off into channels that end in dust and ashes. Sanctified frugality guards against the needless piling up of wealth on earth, but the using of it for God's glory while we live. Jesus warned, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven."

Sacrificial giving is the third key to kingdom building and follows naturally after changed desires and frugal living. Bible Missionary people as a whole are among the most generous and willing givers alive today, but the question remains, have we reached the place of sacrifice in our giving? The question naturally arises, what determines whether our giving is sacrificial, or how do we know when we have reached the point of sacrificial giving? And again, how much more could we do if everyone did their best along this line? Surely no soul would be content with minimum percentage giving. Twenty per cent would be minimum percentage giving of our means. This would include tithes and offerings -- paying the tithes of 10 per cent and giving offerings with another 10 per cent. The propulsion of a sanctified heart would be toward a minimum of spending on self and a maximum for God.

However, I would not want to confine sacrificial giving to a simple monetary basis, but to view it as a fundamental principle of our entire life. Oswald Chambers gets at the heart of

sacrificial giving in stating that "when the Spirit of God has shed abroad the love of God in our hearts, we begin deliberately to identify ourselves with Jesus Christ's interests in other people, and Jesus Christ is interested in every kind of man there is Paul became a sacrificial personality: wherever he went, Jesus Christ helped Himself to his life. Many of us are after our own ends, and Jesus Christ cannot help Himself to our lives. If we are abandoned to Jesus, we have no ends of our own to serve." The principle behind sacrifice is death to the self life so that we may sacrifice our life to God. Sacrifice is not merely giving up things for the sake of giving them up, but for the sake of life with Christ. It is the loosening of the bands that hinder life by identification with the death of Christ that we might enter into a relationship with God whereby we can sacrifice our life to Him. The song writer caught this truth when he penned these words:

Were the whole realm of nature mine,
That were a present far to small.
Love so amazing, so divine,
Demands my soul, my life, my all.

Sacrificial giving would include all there is about us -- our time, money, talents, personality, imagination, our spiritual life.

In the light of real, basic sacrificial principles do you not think that we can do a little better than we are doing?

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December, 1974 Editorial
WISE MEN WORSHIP HIM

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Matt. 2:1, 2

"It was a mark of humiliation put upon the Lord Jesus that, though he was the Desire of all nations, yet His coming into the world was little observed and taken notice of, His birth was obscure and unregarded: herein He emptied Himself, and made Himself of no reputation. If the Son of God must be brought into the world, one might justly expect that He should be received with all the ceremony possible, that crowns and scepters should immediately have been laid at His feet, and that the high and mighty princes of the world should have been His humble servants; such a Messiah as this the Jews expected, but we see none of all this; He came into the world, and the world knew Him not; nay, He came to His own, and His own received Him not; for having undertaken to make satisfaction to His Father for the wrong done Him in His honour by the sin of man, He did it by denying Himself in, and despoiling Himself of, the honors undoubtedly due to an incarnate Deity; yet, as afterward, so in His birth, some rays of glory darted forth in the midst of the greatest instances of His abasement. Though there was the hiding of His power, yet He had horns coming out of his hand (Hab. 3:4) enough to condemn the world, and the Jews especially, for their stupidity." (Matthew Henry Vol. V, pp. 9, 10)

The first who took notice of Christ after His birth were the shepherds (Luke 2:15). After that Simeon and Anna spoke of Him. These hints concerning the long-looked-for Messiah should have been taken by the men of Judah and the inhabitants of Jerusalem, but for all we know He continued nearly two years after this in Bethlehem with no further notice taken of Him until the wise men came.

In many instances human traditions have been substituted for the truth of God's Word. It is common for us to view a manger scene showing the shepherds and the wise men worshipping the newborn babe but this is contrary to the Bible. The shepherds found the babe in a manger the very day of His birth (Luke 2:11, 12). The wise men found the young child in a house (Matthew 2:11). When Herod ordered the children of Bethlehem slain, in order to kill Jesus, he ordered that all of them be slain, "from two years old and under, according to the time which he had diligently enquired of the wise men." (Matthew 2:16) According to this Jesus could have been anywhere from a few months up to two years of age at the time that the wise men came. We want to notice, as E. L. Bynum points out, five things concerning these wise men in their relationship to Jesus:

Wise men follow the light. The Wise Men who came from the east seeking "he that is born King of the Jews" did not do so until they had seen His star in the east. It is possible that Daniel or one of the children of the captivity had carried the prophecies of the coming Messiah into captivity with them. Balaam had prophesied, "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Numbers 24:17 Perhaps this prophecy plus the light of the star in the heavens led the wise men to Christ. However that may be, we do know that men do not seek Jesus until the light of God has shined in their hearts, for He is "the true Light, which lighteth every man that cometh into the world." John 1:9 But the fact is that these Wise Men did follow the light of the star (Matthew 2:9), and they did follow the light of God's Word when it was revealed to them (Matthew 2:5, 6; Micah 5:2) and it led them to Christ. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." John 8:12. Again, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12:35.

A group of men were deer hunting. Two of them had tracked a wounded deer all afternoon taking no note of direction nor of the position of the sun before it set. In the darkness that followed, and miles from the camp, they were completely lost. They fired their guns, but no answer. A brother of one of the men, knowing that these two had not returned to camp and were no doubt lost in the darkness of the night and in the wilds of the mountains, secured a high powered search light and turned its penetrating beam into the darkened skies. The "lost" men seeing the beam began to make their way toward the light. When they came within hearing distance they fired their guns and shouted, "keep the light shining." Their hope of safety and of getting back to camp was that beam of light. Likewise, those who follow the light of Jesus Christ are the only ones who are truly wise.

Wise men worship Jesus. These wise men were not satisfied until they found Jesus. The palace of Herod did not become their stopping place. They had left the wisdom and knowledge of their own country and kept pursuing the light until they found Jesus and "fell down, and worshipped Him."

Today men are worshipping the gods of lust and pleasure, of material things, of science and earthly wisdom, of self-sufficiency. Modern man has no time or interest in the true and living God.

Eternity will reveal, however, that the wise are they who worship God and bow before Him in reverence, faith and submission.

Wise men give to Jesus. These wise men had not bowed down before Herod and the splendor of his court and when they found Jesus they were not baffled because of the little cottage or His humble mother -- all the retinue He had. They saw through this thin veil, and having found the King they sought, they presented themselves first (2 Cor. 8:5), and then their gifts, to Him. "With ourselves, we must give up all that we have to Jesus Christ; and if we be sincere in the surrender of ourselves to Him, we shall not be unwilling to part with what is dearest to us, and most valuable, to Him and for Him; nor are our gifts accepted, unless we first present ourselves to Him living sacrifices. God had respect to Abel, and then to his offering. The gifts they presented were, gold, frankincense, and myrrh, as a Man that should die, for myrrh was used in embalming dead bodies." --Matthew Henry

Wise men go back another way. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Matthew 2:12 "When men come to know Christ, there is a change made in their ways. 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' 2 Cor. 5:17. Paul said that the Thessalonian believers had 'turned to God from idols to serve the living and true God.' I Thess. 1:9

"It is sad that so many claim to know Christ, but go back to the same old way of sin and worldliness. Much modern Christianity has no cross, and no separation from the world. Christ came to save us from our sins, but many want to make salvation into a fire escape from hell. How foolish that some think they can have all the sin of this world and all the salvation of the world to come. Wise men are changed. Wise men go back another way." (E. L. Bynum)

Wise men will bring others to Jesus. There is no record in the Word of God as to what happened to these wise men after they went back to their own country. We do read in Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Daniel adds to this by saying, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3 In the ninth chapter of First Corinthians Paul expressed the heart throb of WISE MEN when he said in essence, "I do all things for the gospel's sake." Every faculty stimulated and moving in a harmonious spirit toward one end -- the glory of God in the salvation of souls.

God grant that we, too, may be wise in this five-fold manner.

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THE END